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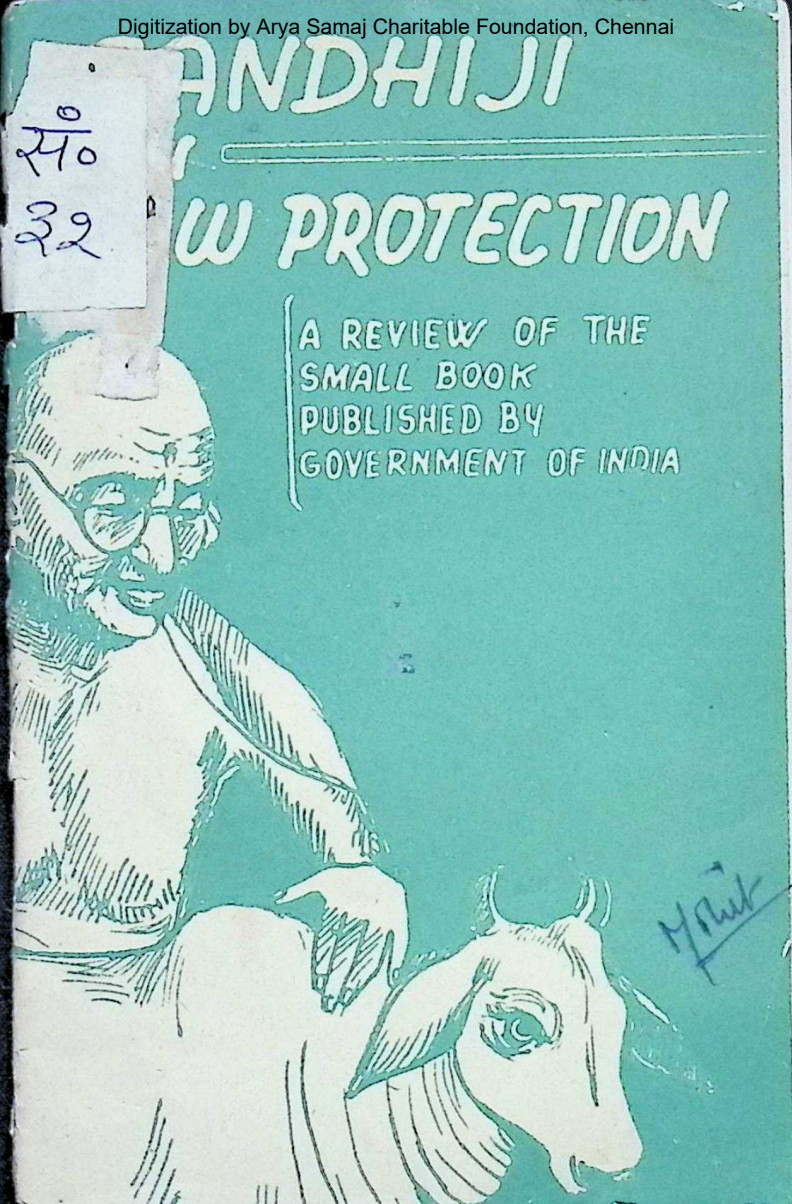
No. 32

ANDHIJI

W PROTECTION

A REVIEW OF THE SMALL BOOK PUBLISHED BY GOVERNMENT OF INDIA



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Gandhiji on Cow Protection

A small book, published by Information & Broadcasting, Ministry of the Government of India. Hindi edition in April, 1967 & English edition in June, 1967.

These books are not for sale but for free distribution. They must have been printed in several thousand copies to reach the hands of as many people as possible to make them aware of the views of Mahatmaji on the matter of cow protection at a time when a Committee is appointed by the Government to consider the question.

Selected portions of Mahatmaji's writtings are quoted in this book in such a manner that it may give impression that Mahatmaji was not in favour of any legislation for complete banning of cow slaughter. Even if some writings of Mahatmaji can be interpreted to indicate that he was not in favour of complete prohibition of cow slaughter by law, this does not mean that he was in favour of slaughter of cattle even of inferior stock and therefore, no legislation is necessary for complete banning of cow slaughter. Mahatmaji had expressed himself against the partition of the country in very strong language, but still the partition was accepted. The case of cow protection is quite different and to allow to continue its slaughter in any form on any ground is a great sin against the country and the society as a whole.

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Butchers and their Profession

"The butcher has to pursue his profession..."
(Page 2 of Gandhiji on Cow Protection 'Harijan' 19-2-1938)

Until the text of the full article is available, it is difficult to understand the context as to what were the circumstances in the Country and the relations between Hindus and Muslims at that time which forced Mahatmaji to write this. May be, at that time there might have been some disturbances on the question of slaughter and the butchers might have been beaten by Hindus.

The profession of butcher is full of cruelty. A staunch follower of Satya (Truthfulness) and Ahimsa (non-violence) as Mahatmaji was, he could never recognise the profession of butcher as a good one. Even today, inspite of so much advancement of science, the same cruelty is being practised in India in the profession of butchery as was done before. If Mahatmaji would have known about the actualities of these cruelties, we are sure, he would have made all possible efforts to bring an end to this profession for ever at any cost and sacrifice to himself.

Let us peep into the cruelties of this Profession as disclosed in Government reports :—

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(a) 'Khadigramodyog' Vol. XII, No. 8, May 1966, pages 571-572.

The sum total of unnecessary pain and suffering inflicted by man on animals is something that can hardly be imagined, and yet, it seldom evokes our thoughtful consideration because these dumb creatures are unable to give adequate expression to their fear and suffering. We kill animals and often kill them for fun; we take away their young ones without paying any heed to the suffering we cause and kill them for sport with insensate brutality in front of each other. *Calves are often bled slowly in order to obtain white flesh;* song birds are intentionally blinded to make them sing better; snakes and lizards *are flayed alive so that flawless skins may be obtained.*

Our animals undergo untold suffering and torture, before being actually slaughtered. It is well known that only those animals which are of no other use to their owners, find their miserable way to our slaughter-houses. *The animal is inconveniently roped and mercilessly dragged on to the slaughtering floor. The pairs of hind and forelegs are securely tied and with a sharp twist, the head is turned upside down as a result of which the beast loses balance and falls on its sides. The animal is then butchered and hacked to pieces with almost primitive savagery in full view of those awaiting their turns.*

(b) Report on Marketing of Meat in India, 1956, page 78.

Owing to physical differences between the different kinds of food animals, the slaughtering

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methods vary to certain extent as described below, but the usual one is what is commonly called "neck stabbing" which consists of making a bold incision in the neck, with a big sharp knife severing the jugular vein and other main blood vessels and thus bleeding to death. The incision must be skilfully accomplished to eliminate "bloody necks" in which the blood backs down the trachea and esophagus.

Cattle (cow & bulls)—The animal shackled by ropes and tightly held by head and horns is thrown with a sudden jerk on the ground rather violently. The neck are cut with a sharp knife some 12 inches in length. The animal is then bled as rapidly and quickly as possible. **The convulsive movement of bleeding animal assists in the free expulsion of blood from the body and this in turn enhances the keeping quality of meat. This method, however, involves considerably cruelty to the animal and excessive struggling.**

Sheep and goats—In case of sheep and goats the legs are not tied, but the animal is thrown on the ground with a quick twist. The animal lying on his left side is struck immediately below and behind the ear with a sharp knife. The jugular vein is severed and the head is cut, the neck skinned and the feet and lower legs are cut off.

Pigs—The method of slaughtering pigs is some-what different from that of cattle. After the animal is thrown on the ground, a short rope is tied round the muzzle to prevent biting as well as help to keep the head of the animal pressed to the ground. A straight clean cut about 3½ inches long

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is made anterior to the sternum with a slightly curved, sharp-pointed knife about 8 inches long, which severs the jugular vein and permits rapid bleeding. The cut is made sufficiently deep so as to pierce through the surface fat layer and a knife is thrust through the cut into the throat to puncture the heart.

(c) Report on Prevention of Cruelty to Animals, 1957.

At Tangra (Calcutta), there are three slaughter-houses maintained by the Corporation of Calcutta for (a) pigs, (b) cattle and (c) sheep and goats. The pigs were brought for slaughter in the main hall and forcibly made to lie on their sides. During this process the usual struggle, piercing squeal and grunts followed. The neck was then slit open anterior to the sternum severing the main blood vessels with a stab right into the upper portion of the heart.

The animals were led to the main slaughter-hall in batches and gradually each of them, in full sight of those waiting, was made to lie on its side and slaughtered by the 'Halal' method. We saw that the neck was half severed from the trunk with one sweep of the knife. Before the actual slaughter, however, the neck was twisted to one side in order to hold it tight. This operation which took about half a minute involved the cutting down of the main blood vessels, the wind-pipe and the food canal. It appeared that the animal lost consciousness and physical sensibility to pain by the time the operation was complete. Sheep and goats were also slaughtered in a similar manner.

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The main cattle slaughter-house of the Bombay Corporation where about 300 cattle are slaughtered daily is located at Bandra, a suburb of Bombay. There was a waiting hall outside from which the cattle were led in batches to the main slaughter-hall and slaughtered one by one, while those awaiting their turn watched them. The Committee was told that animals were sometimes led to the place of slaughter right underneath the dripping carcasses of their fellow-beings hanging from hooks and owing to lack of enough space soon after partial severance of the necks they were thrown into a heap. It is not unusual to see in the heap the protruding hind legs of the animals slaughtered kicking in the air. It might be argued that the animals are not sensitive to pain at this stage, but the sight is gruesome, to say the least. (Page 55-56)

Often, they are driven along with their young ones which is a very pitiable sight. It has also been reported to the Committee that often there is a deliberate attempt on the part of the butchers to starve and maltreat cattle on the way to slaughter-houses so that they may look famished and exhausted by the time they reach slaughter-houses and may be passed for slaughter by the inspecting Officer. (Page 47)

(b) Similar description about maltreatment of butchers towards the cattle is described in the Report of the Adhoc Committee on Slaughter Houses and Meat Inspection Practices, 1957 on page 11 para 4. 2.

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In respect of slaughtering method. It is described on pages 12 & 13 of the same report in paras 4.7 to 4.12 as follows:—

"The most common method employed for slaughtering animals in India is the 'halal method, and this is the only method acceptable to the vast majority of the butchers who belong to the muslim community. In this method the animal is secured, usually on the ground and the blood vessels of the neck are severed by a clean sweep of a sharp knife accompanied by incantation of some verse from the quran. The animal is then left to bleed out before it is flayed and dressed.

Another method followed by butchers of the Sikh community and certain other classes is the 'jhatka' method, in which the sheep or goat is secured, usually by a rope looped around its horns, to a heavy wooden block or pole and the head is completely severd by a single stroke of a sharp broad and heavy blade.

A method adopted in certain places is the Jewish method (Schechita) which does not materially differ from the 'halal' method, but the slaughtering is done by the rabbi.

Pigs are usually slaughtered by making a sharp incision at the base of the neck just anterior to the sternum and immediately afterwards the knife is thrust in to the chest and the heart is pierced. The pig is then allowed to bleed into a drain. Subsequently it is removed and immersed into a large vessel of hot water to facilitate removal of bristles.

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None of these methods of slaughtering is however, preceded by stunning to render the animal insensible to the pain caused during and following the process of cutting the throat. In at least one pig slaughter house (Madras) there were arrangements for stunning pigs electrically before slaughter, but the practice had been given up some years ago and the apparatus was lying unused and out of order.

From discussions which the Committee had with the butchers and others it was evident that any stunning etc. before slaughter by the 'halal' method would not be acceptable to the muslims, though in certain other countries the mullas, including the imam in London, have declared that stunning before slaughter by the 'halal' method would not render the flesh unholy for muslim consumption.

(e) Supreme Court observations in M.H. Qureshi Vs. State of Bihar, para 4.2.

".....No reference is made in the petition to any particular Surah of the Holy Quran which, in terms, requires the sacrifice of a cow. All that was placed before us during the argument were Surah XXII. Verses 28 & 33 and Sureh CVIII. What the Holy book enjoins is that people should pray unto the Lord and make sacrifice. We have no affidavit before us by any Maulana explaining the implications of those verses or throwing any light on this problem. We, however, find it laid down in Hamilton's translation of Hedaya Book XLIII at p. 592 that, it is the duty of every free Mussalman, arrived at the age of maturity,

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to offer a sacrifice on the Yd Kirban, or festival of the sacrifice provided he be then possessed of Nisab and be not a traveller. The sacrifice established for one person is a goat and that for seven a cow or a camel. It is therefore optional for a Muslim to sacrifice a goat for one person or a cow or a camel for seven persons. **It does not appear to be obligatory that a person must sacrifice a cow.** The very fact of an option seems to run counter to the notion of an obligatory duty, it is, however, pointed out that a person with six other members of his family may afford to sacrifice a cow but may not be able to afford to sacrifice seven goats. So there may be an economic compulsion although **there is no religious compulsion.** It is also pointed out that from time immemorial the Indian Mussalmans have been sacrificing cows and this practice, if not enjoined, is certainly by their religion and it amounts to their practice of religion protected by Art. 25, While the petitoners claim that the sacrifice of cow is essential, the State denies the obligatory nature of the religious practice. The fact emphasised by the respondents, cannot be disputed, namely that many Mussalmans do not sacrifice a cow on the Bakar Id Day. It is part of the known history of India that the Moghul Emperor Babar saw the wisdom of prohibiting the slaughter of cows as and by way of religious sacrifice and directed his son Humayun to follow this example. Similarly Emperors Akbar, Jehangir, and Ahmad Shah it is said, prohibited cow slaughter. Nawab Hyder Ali of Mysore made cow slaughter an offence punishable with the cutting of the hands of the offenders. **Three of the members of the Gosamvardhan Enquiry Committee set up**

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by the Uttar Pradesh Government in 1953 were Muslims and Concurred in the unanimous recommendation for total ban on slaughter of cows. We have, however, no material on the record before us which will enable us to say, in the face of the foregoing facts, that the sacrifice of a cow on that day is an obligatory over act for a Mussalman to exhibit his religious belief and idea. In the premises, **it is not possible for us to uphold this claim of the petitioners.'**

(f) Hindi weekly 'Aryodaya' dated 19.5.1968 Statement of prof. Shri Shyam Rao,

17 km. from Delhi, on G. T. Road, there is a butcher house industry Essex Farms Private Ltd. Whose proprietor is one Shri Ramnath Goyal, resident of Delhi. From Delhi, three trucks heavily loaded with goats, sheep, swine etc. are brought every day. In one room they are all pushed. Their death cell is one more a secret to them, who stand trembling against the wall. There a small door to take out. Three to four animals are taken out at a time by forced pull. One person is ready with a big electric forcep which is applied on ears and they are made unconscious, so that they do not struggle during the process of slaughter. The animal cries and struggles badly and other waiting animals also do the same. After the animal gets semiunconscious by electric forcep, it is hanged by tying hind legs and carried by a crane over a tank, where a sharp knife cuts the throat partially to take the blood out in the pale. The animal is lowered in a tank of hot water to make the hair soft. Then the hair are shaved by a sharp knife razor. Up

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to this time there is life in the animal because it is seen struggling and throwing legs in the air. Then the head is cut and removed and placed separately and then cutting through the stomach, the flesh is taken out and chopped into pieces. This was the first occasion for me to see such a scene. I felt like vomiting. By collecting all strength of mind only I could see all these actions. †

Mahatmaji wrote these words in 1938, when the Britishers were the Rulers. If he would have come to know of the actualities of cruelties practised in this profession, he would have made efforts to arrange some other profession for the butchers and get them rid of the sin of such barbarous cruelties. After all the profession is meant for earning livelihood. A profession which is full of hatred and harmful to the creation of God would never have been encouraged by Mahatmaji knowingly.

Mahatmaji has written in 'Young India' 6-10-1921 (page 4 of 'Gandhiji on Cow-Protection'), "The appeal of the lower order is all the more forcible because it is speechless". He has further written: "by every act of cruelty to our cattle, we disown God and Hinduism."

The writings of Gandhi in 'Harijan' dated 31-8-1947, are quoted on page 11 of 'Gandhiji on Cow protection' as follows:...

"In so far as the pure economic necessity of Cow protection is concerned, it can be easily secured if the question was considered on that

† It is gratifying to note that this slaughter- house has temporarily ceased worKing on account of pressure from the public, and we pray God that it may be closed for ever.

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ground alone. In that event all the dry cattle, the cows which give less milk then their keep, and the aged and unfit cattle, would be slaughtered without a second thought. **This soulless economy has no place in India,** although the inhabitants of this land of paradoxes may be, indeed are, guilty of many soulless acts."

According to the underlined words of the above quotation, to meet the needs of sustaining the body, letting the butchers remain in a profession which is full of cruelty, could never be desirable to Mahatmaji, who was staunch follower of 'Ahimsa.'

Laying down the conditions of cow protection; Mahatmaji has written in 'Young India' dated 31-3-1927 (page 18 of Gandhiji on Cow protection), "This consummation is impossible if the goshalas take in buffaloes, goats etc. So far as I can see, much as I would like it to be otherwise, not until the whole of India becomes vegetarin, can goats and sheep be saved from the butcher's knife. To save the cow and her progeny—and that only is a feasible proposition."

The profession of the butchers is far more hateful than the profession of Wine. Inspite of this, to get rid of the bad habits of the poor society, the agitation encouraged by Mahatmaji caused sufficient harm to that profession making them out of employment, nor any objection was ever raised to enforce prohibition by law. The only difference was that those effected were mostly Hindus, but here in butcher's profession the effected persons are mostly Muslims. In present condition, when Government is National, we are sure that Mahatmaji would have urged the Government to arrange some other profession for butchers for

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their livelihood and they would have been relieved for ever from this cruel profession. If the Government would not have paid any heed,Mahatmaji would have gone to the extent of undertaking a fast to make an end of this cruel profession for simply to earn a livelihood.

This is in respect of general profession practised by butchers in killing any animal which ordinarily, keeping in view the principles of non-violence preached by Mahatma Gandhi and also according to the Hindu Dharma, should not be practised in India. So far as cow is concerned, he never agreed to compromise with muslim on this issue even for winning Swarajya. Please refer to the memoir No- 79—page 98 of 'Bapu Ki Jhankian' by Kaka Kalelkar in Hindi, English translation of which is as follows :

"The Muslims had demanded the right of cow-slaughter as a part of Hindu-Muslim settlement at the occasion of the Madras Congress in 1926. The Draft Agreement was shown to Gandhiji. Gandhiji said that a Hindu-Muslim settlement was acceptable on any terms. When he rose next morning, he immediately woke up Mahadeva. I also got up. Gandhiji said : I have committed a big mistake. I remembered in the night that the Muslim had been given freedom for cow-slaughter in the Draft Agreement and that our demand for cow-protection had been completely overlooked. How can I tolerate the killing of the cow ? Of course we cannot stop them by force. But we can bring them round by service. **I cannot give up the ideal of cow-protection even for Swarajya.** Go and tell them immediately that the Agreement is not

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acceptable to me. Whatever the consequence, I cannot desert the poor cow in this manner."

According to the above, none of the quotations of Gandhiji can be interpreted to mean that he was against complete banning of cow slaughter and that he was in favour of permitting the butchers to carry on their profession by slaughtering the Cow.

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Why this pitiable condition of Cow in India ?

Harijan, 19-2-38 (Gandhiji on Cow Protection page 2) :—

"It is for us to make it economically unnecessary and so impossible to sell the Cow to the butcher."

Young India 29-1-25 (Gandhiji on Cow Protection, page 9) :—

"Nowhere in the world is the condition of the cattle so poor as in India."

Young India 7-7-27 (Gandhiji on Cow protection page 9) :—

"Unfortunately of all places in the world, it is the sacred animal of the Hindus which has become the cheapest for slaughter."

Mahatmaji condemned the British Government of the day in the following words in Young India, dated 22-10-1925 (Gandhiji on Cow Protection, page 12) :

"India should not, to her shame, have to export nine crore rupees worth of dead cattle hide annually and for her consumption use slaughtered cattle hide."

In 1966-67 alone, the Congress Government earned 2 crore, 20 lakhs American Dollars by exporting hides,

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skins of slaughtered animal worth Rs. 15 Crore, 40 lakhs (India Pocket Book of Economics Information, 1967, Page 104) and she has plans to increase such exports in future. The British Government in preindependence days should have been ashamed of exporting hides and skins of dead animal worth 9 Crores of rupees, while our own Congress Government is feeling proud of its achievement in exporting hides and skins of slaughtered animal worth Rs. 15·5 crores thereby earning 2·5 crore American Dollars and that is why it has plans to increase such exports further in future. It is said that about 30,000 cattle are killed every day. The "Bell Commission" of the world Bank has recommended a slaughter of 2 lakh cattle per day for India to earn foreign exchange in billions (Source: Page 5 of 'The Secular Cow Economics' by Shri Venishankar M. Vasu Bajajwadi, Station Road, Santacruz, Bombay-54). Only if a ban is put on the export of Hides and Skins by the Congress Government, it may be possible to make it economically unnecessary and so impossible to sell the cow to the butcher.

"The greater utilisation of the by-products (skin liver, kidneys, heart, tongue, thymus, pancreas, etc. etc.) has made it possible to pay the products **an increased price for the livestock purchased for slaugher** and to sell the finished product to the consumer at a cheaper price (page 139 of the Report of Marketing of Meat in India, published by the Ministry of food & Agriculture of Govt. of India, 1955 edition." Under such circumstances it is difficult to make it impossible for the butcher to purchase livk-stocks at higher price.

Mahatmaji wrote in Harijan dated 30-11-1947 (Gandhiji on Cow Protection, page 14) that—" *Some*

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experts contend that the cattle wealth is a burden on the land, fit only to be destroyed, I do not share this opinion.

The Congress Government which poses itself to be a follower of Mahatmaji ideals, if acts according to the wishes of Mahatmaji, then it will not be difficult to make it economically unnecessary and so impossible to sell the cow to the butcher.

This is the reason why it has become so easy to kill the Cow in India.

The reason for the said condition of our cattle is that its rearer farmer himself is in a sad plight. This is clear from the following words of Mahatmaji.

"Most of our villagers live with their animals often under the same roof. Both live together and both starve together." Harijan, 15-2-42 [Gandhiji on Cow Protection, page 2]

Encouragement to the cattle slaughter continued during the Prime Ministership of Pt. Nehru, inspite of the Country being ruled by the Congress and the Government very well knowing Mahatmaji's views in this respect. The main reason were Panditji's own views.

Panditji's sister, Smt. Krishna Nehru Hutheesingh has written as follows on pages 6 & 7 of her book 'We Nehrus' :—

"**Our Western meals were thoroughly British.** * The Nehrus were originally Brahmans from

*British meals include beef.

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Kashmir and the people of that cold country have always been meat-eaters, unlike the Hindus of Southern India, who are vegetarians. Though she was also from a Kashmiri family. **MY MOTHER NEVER ATE MEAT.** Out of respect for her feelings, **father never did have beef at home nor did he have pork because it would offend the Muslim servants.** But we made out very well with lamb and chicken. **We sneaked in some of the sausages which we all loved "**

Pt. Nehru, himself being beef-eater had neither religious feelings towards Cow Progeny nor against cow slaughter and that is the reason why under the wrong estimations and influence of the so-called experts, he did not feel like banning cow slaughter and instead encouraged the idea. Whichever States, keeping in with the wishes of its people, wanted to ban cow slaughter in their territory, under Article 48 of the Constitution, they were discouraged from doing so by Panditji, in the name of the Government which is clear from the following :

During the Prime Ministership of Panditji, in 1947, a Committee was fromed to look into the merits and demerits of Banning Cow Slaughter, which submitted its recommendations as follows in November, 1948 :—

(i) The first stage which has to be given effect to immediately should cover the total prohibition of slaughter of all useful cattle other than as indicated below :—

(a) Animals over 14 years of age and unfit for work and breeding.

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(b) Animals of any age permanently unable to work of breed owing to age, injury or deformity.

(ii) Unlicensed and unauthorised slaughter of cattle should be prohibited immediately and it should be made a cognizable offence under law.

(iii) *The law for prohibiting slaughter of cattle totally should be enforced as early as possible*, but in any case within two years of enactment of the Act during which period following necessary arrangements should be made for the maintenance and care of unserviceable and unproductive animals.

(a) A survey of the country should be conducted to find out the areas where Gosadans may be established and all details with regard to expenditure etc. should be worked out and arrangements therewith made.

(b) Necessary legislation for the raising of funds required should be enacted as follows :—

(i) Gaushala cess such as laga, Biti, Katauti, Dharmada should be legalised and their collection regulated for the utilisation in the improvement of Gaushalas and Go-sadans.

(ii) In addition to (i) above, a cess should be levied in such a way that it should be equitable, easy to collect and that no extra expenditure in its collection

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should be incurred, i. e., the existing collecting machinery should be utilised.

(iii) In the absence of any accurate and reliable figures, it is estimated that about 2 per cent of the total cattle population in the country is unserviceable. Besides this, it is also estimated that about 8 per cent unproductive cattle exist. This will mean about 28 lakhs unserviceable and about one crore and 12 lakhs unproductive cattle. As indicated in the appendix relating to Go-Sadans, the approximate expenditure should be as under :—

	Non-recurring @ Rs. 16 per head Rs. (in crores)	Annual recurring @ Rs. 7 per head Rs. (in crores)
(a) 28 lakhs unserviceable cattle	4.48	1.96
(b) 1 crore 12 lakhs unproductive cattle	17.92	7.84
(c) Bull production through Key villages	2.00	3.00
TOTAL :	Rs. 24.4 crores	Rs. 12.8 crores

The commitee realises that although prohibition of slaughter will me an expenditure of Rs. 4.48 crore non-recurring and Rs. 1.96 crore recurring on the maintenance of unserviceable cattle, yet it is felt that unless unproductive cattle are salvaged and their further multiplication is stopped, real improvement of

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cattle would not be possible. Consequently, the Committee is of the opinion that a total sum of Rs. 24.4 crores non-recurring and Rs. 12.8 crores recurring would be needed if the preservation and the improvement of cattle to be enforced on the lines indicated above.

Out of the 9 Members, two members gave a separate Note of Dissent as follows :

His Holiness Maharaj Partap Singh was of the opinion that prohibition on cow slaughter by law should be enforced immediately.

Shri Satish Chandra Das Gupta wrote :

"I am in favour of complete stoppage of cow slaughter but at the same time, I do not want its enforcement by legislation because it is neither in the interest of cow protection nor of the country as a whole. I, however, consider legislation necessary for the protection of useful cattle as has been recommended by the majority resolution. I also agree with the proposal for the collection of finances for the protection of useless cattle and for cattle improvement as recommended in the main resolution.

I believe that if the provisions are given effect to for protecting the useless cattle and for improvement of cattle, the situation will so change that the desideratum of total stoppage of cow slaughter will be attained without a legislation for total prohibition."

After this a new Constitution came into being, Article 48 of which recommends preservation and development of the cattle wealth. Many a States

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enforced Law to this effect. On this, under the Prime Ministership of Pt. Nehru, a Circular was issued by the Ministry of Food & Agriculture vide its reference F. 13-15/49-L, dated 20-12-1950, which is also mentioned in the book "A Report on Marketing of Meet in India", 1956 edition, page 28, published by Ministry of Food & Agriculture, Government of India in which a gist is given that Artical 49 of the Constitution does not ban slaughter of cow progeny completely, but recommends ban on slaugher of milch cow, calfs and working cattle etc. only.

This Circular is published on page 24 of the book 'Cow Versus Nehru', 1954 edition, published by Late Lala Hardev Sahay, which is quoted below :

No, F. 13-15/49-L
Ministry of Agriculture,
From : Government of India,
Dated : 20th December, 1950.

Syt. K. L. Panjabi, I.C.S.,
Secretary to Government of India,
New Delhi.

To : ALL STATE GOVERNMENTS.

Sub : SLAUGHTER OF CATTLE.

Sir,

I am directed to say that it has come to the notice of the Government of India that some States have imposed a complete ban on slaughter of cattle; some others are contemplating imposing a similar ban. In this connection, it is necessary to consider both the legal and economic aspects of the matter. So far as the legal aspect of the matter is concerned, it appears that some States are under the impression that the

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spirit of the Constitution is to stop slaughter of cattle completely. It will not be out of place to mention that Article 48 in Part IV of the Constitution relating to the directive principles of State policy, reads as under :—

> "The State shall endeavour to organise agriculture and animal husbandry on modern and scientific lines and shall, in particular, take steps for preserving and improving the breeds, prohibiting the slaughter, of cows and calves and other milch and draught cattle."

It is clear from the above Article that what is really intended in not a TOTAL prohibition of All cattle slaughter but prohibition of slaughter of cows, and calves and other milch and draught cattle only. The directive is thus subordinate, and in a sense, ancillary to two important provisions in the Article, viz.,(a) preserving and improving the breeds of cows and calves and other milch and draught cattle; and (b) prohibiting the slaughter of the above. Milch and draught cattle would cover only cattle capable of giving milk or of being employed for draught purposes or in other words 'Useful' cattle. **A total ban on the slaughter of all cattle is thus not an obligation imposed on the states by the constitution.**

Regarding the economic aspects of the matter, a complete ban on the slaughter of cattle would appear to be wasteful. If enforced, it is bound to lead to a lower standard of cattle life and breeding in the country. India has the biggest cattle population in the world, estimated according to the 1945 Live Stock Census at 136.7 million heads cattle, excluding 40.7 million heads buffaloes. The Cattle Preservation &

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Development Committee appointed by the Government of India have expressed the view that 10% of the total cattle population i.e. nearly 14 million are unserviceable and unproductive and do not give any milk. Those useless cattle are generally left by their owners find their own food. On the basis of 8 lbs. of dry fodder per day per head, it is estimated that these unserviceable and unproductive cattle consume 18.25 million tons of fodder which costs Rs. 102.2 crores annually. In Gaushalas and Panjrapoles alone, it is estimated that about 3.6 lakh of unserviceable and unproductive cattle are being maintained at annual cost of Rs. 2.4 crores. This anormous expenditure on the maintenance of a large number of unproductive cattle makes it impossible to provide that care and nourishment to productive cattle which is essential for improving their milk capacity and traction power. The result is that even the productive cattle which are already small in number, gradually deteriorate and cease to be productive.

From the export point of view also, the problem has considerable significance. Hides from slaughtered cattle are much superior to hides from fallen cattle and fetch a higher price. In the absence of slaughter, the best type of hide which fetches good price in the export markets would no longer be available. **A total ban on slaughter is detrimental to export trade** and works against the interests of the tanning industry in the country.

In view of what is stated above, the Government of India hope that the adverse effects of a total ban on the slaughter of cattle, will be realised by the States and in the larger economic and other interests of the country no legal restriction on the slaughter of useless

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and unproductive cattle will be imposed. **The states which have already passed legislation totally banning slaugater, are accordingly requested to take early steps to reconsider it.** Without first providing a sufficient number of GOSADANS to cattle for all the unproductive and useless animals, it will be inadvisable to have a total ban, which is bound to result in lowering the quantity of the country's cattle."

It is very clear from the Circular that Government of India, **under the Prime Ministership of Panditji, was more concerned about earning foreign exchange through export of expensive and high quality leather,** which could be obtained by killing the calf and cattle in young age only and that is how under the pretext of killing useless animals, only young and productive cattle and their progeny were killed, by which method alone expensive and good quality leather could be obtained.

Since Panditji himself was a non-vegetarian and a beef-eater, he did not mind even this killing of young and productive animal for obtaining good quality of meat and its leather under the pretext of slaughter of useless animal only. His sister, Smt. Krishna Hutheesingh has mentioned in clear words that in the absence of beef and pork, they managed their meals by taking lamb and chicken instead of the meat of a sheep or a hen.

New slaughter houses are coming up to enable the country to earn more and more foreign exchange, so much so that not even the holy-land, the Braj-Bhoomi, the birth place of Lord Krishna has been spared. Unless the Government wakes to the occasion, the day may not be far behind which the Rashtrakavi, Late Shri Maithili Sharanji Gupta foresaw in his following verse:

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"Goes on like this if process of our decay here,
Regard the sun as set in India's Fortune's sky,
The little verdure too that's left will disappear,
Death on this golden land will stalk
and jackals cry.' '
(Bharat Bharti, Verse 68 of Vartman Khand)

Shri Maithili Sharanji Gupta, in context of the above, has written a foot-note that : "Giving an account of Allauddin Khilji, Raja Shiva Prasad, Sitare-i-Hind, writes :

"It mentioned in Farishtas Memoirs that wheat used to sell at Delhi at two maunds for a rupee those days in terms of the weights and coins of today; barley at three and three-quarter maunds; sugar-candy at seven and half seers and ghee at thirty seers to a ruppee."
[Itihasa Timiranashaka, Vol. I, Page 26]

Such truths now seem to be as fantastic to us today as people used to think about the existence of aeroplanes 50 to 60 years ago.

The Editor 'Kalyan', a Hindi monthly magazine, published by Gita Press, Gorakhpur, makes a mention of the following at page 1394 of December 1966 issue:

"When a man's reason getes enveloped in Tamas (mental darkness or ignorance), all his decisions then become contrary to normal."

"सर्वार्थान् विपरीतांश्च बुद्धिः स पार्थ तामसी ।" गीता १८।३२
i.e.—O Arjun ! That reason which regards all things contrary is TAMSIC.

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This is what we call 'ASURBHAVA' or demoniacal thinking. That is why the authorities in the Government (the believers in non-violence) and the so-called Economists, have started thinking in terms of the progress and development of the Country by business and trade, through a butcher's profession, which is full of the greatest kind of Himsa (violence) by way of killing innocent and dumb animals, I do not know how far it is true, but if it is true, it is a very dangerous way of thinking. It is also learnt that under the Fourth Five Year Development (or Destruction ?) Plan of the Country, the Government have decided to put up 4 big, 25 medium and 128 small Slaughter Houses and 20 Meat Centres will be developed on modern lines in the Country. A sum of Rs. 10,74 Crores has been set aside for this purpose.

A few years ago Government's plan for production of meat in India was published, which if true, is very dangerous. The figures published are as follows :

GOVERNMENT OF INDIA'S FIVE YEARS PLAN FOR MEAT PRODUCTION

Period	Production of Beef in Maunds	Production of other Animals Meat in Maunds	Total Production of Meat in Maunds
1961 to 1966	1,18,75,000	2,15,37,500	3,34,12,500
1967 to 1971	3,93,75,000	2,56,75,000	6,50,50,000
1972 to 1976	6,95,62,500	3,24,62,500	10,20,25,000
1977 to 1981	7,12,50,000	4,42,75,000	11,55,25,000

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According to this, during the period of 15 years from 1967 to 1981, production of beef should increase by 5,93,75,000 maunds. If this plan is true(I pray to God that this be not correct), than the fear of the people that for the sake of increasing production of beef the Govenment is trying to evade the ban on cow-slaughter is not unfounded.

The TAPO-BHOOMI of Rishi-Munis, the LILA BHOOMI of Lord and the SADHANA-BHOOMI of the Saints and Devotees is going to be converted into a big 'Slaughter Land'—A Killing Place of Innocent and Dumb Animals—by the inhabitants of this Sacred Land, who are enveloped by Tamsik Bhava. May God save us from this nasty situation.

Cow is considered to be the most sacred of all the animals; she is our Reverend Mother. But what a pity it is that the very same Cow is being butchered cruelly in thousands every day by Indians themselves. What a serious irony of fate it is'. What a great misfortune this is !

What is pubished in Kalyan is also confirmed by the following Report of the Adhoc Committee on Slaughter Houses & Meat Inspection Practices, Published by Ministry of Food & Agriculture, Goverment of India, in 1957—58 :

Chapter 1, page 1, paras 1.1, 1.2 & 1.3 ;

1.1 India possesses over 200 million cattle and buffaloes 38 million sheep and 48 millon goats, The annual contribution of livestock and livestock products to the Indian economy runs into several thousand

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crores of rupees. Meat from livestock is a valuable source of animal proteins. The contribution in this respect, especially as far as cattle slaughtered annually for meat is only 0·9 per cent of the total cattle population. Goat and sheep meat is consumed in larger quantities; so much so, nearly, 36 per cent and 32.5 per cent of entire goat and sheep populations respectively, are slaughtered annually. The annual production of meat from goats is about 1.5 lakh tons, and that of mutton about 1.1 lakh tons. Production of breef, buffaloe flash and pork amounts to 1.2,0.9 and 0·2, lakh tons, respectively.

1.2 The total annual production of meat from all species is estimated to be over 4·6 lakh tons valued at over Rs. 76 crores. After the partition of the country, and especially in recent years due to restrictions placed in many States on the slaughter or cattle, there has been a considerable decrease in the production of beef. The production of goat meat and mutton, on other hand, has been constantly increasing to meat the demand from the cities which are fast expanding.

1.3 In the export trade of goat skins, India has a unique position in the international market. The annual value of exports of goat and sheep skins, raw and tanned, is over 17 crores of rupees. Wool is another source of foreign exchange and brings in about 9 to 10 crores of rupees per year. India exports on an average, per year, over 4,000 cwt. of animal casings, valued at over 43 lakhs of rupees. There are immense possibilities of increasing considerably the export of casings if suitable arrangements could be made for veterinery certification.

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Further, on page48 of the Report, it is stated that :

"The Government of India should take all necessary steps to promote the export of meat and meat products and thereby earn valuable foreign exchange..."

Dr. B. R. Sen, Director General—Food & Agriculture Organisation of the United Nations has indicated before the Cow Protection Committee that a consultation was done from some International Consulting Agency in connection with the setting up of a small capacity plant for processing of meat obtained from slaughter of cow and its progeny. The said team of experts after consideration has reported that such an industry is possible and advisable from technical and economic point of view. According to them, an amount of 40 lakhs American Dollars would be required to meet the cost of the machinery and running of the plant for processing meat of 300 unproductive cattle per day (93,000 cattle per year) which would save the country 64 lakh American Dollars worth of foreign exchange every year. They have further reported that when this industry is fully developed, it should be possible to earn foreign exchange equivalent to one billion U.S. Dollars every year. According to the English dictionary, there is a difference between American billion and U.K. billion, in that English billion is equivalent to one lakh-crores whereas American billion is equal to one hundred-crores.

Mahatmaji in Harijan 19-6-37 (Gandhij on Cow-Protection, page 15) writes :—

"There is a demand for cow's milk in a city like Calcutta. The best Haryana breed are imported to Calcutta but as soon as the cows go dry they

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> go to the butcher. The result is that the Haryana cow is getting scarce in the Punjab. No, the cow need not go to the butcher at all."

The Government of India, under the Prime Ministership of Panditji, which considers that Article 48 of the Constitution recommends ban on slaughter of milch cow and working cattle only has not tried to stop slaughter of even such animals. They have neither stopped export of good quality cows from Haryana, nor have they banned slaughter of such cows in Calcutta.

In Young India, 29-1-25 (Gandhiji on Cow Protection, page 14) Mahatmaji writes :

> "I am told, however, that even in a rich city like Ahmedabad there are cases of the wives of labourers feeding their babies on flour dissolved in water. There can not be any sadder commentary that the poor should experience a famine of pure, good milk."

If the cow progeny is allowed to be destroyed like this, it will not be distant future when the Ministers, highly placed political leaders or very rich people alone would be able to obtain pure and good quality milk and none else.

Panditji's opinion about cow progeny is very well clear from the Lok Sabha debate of April, 1955 in respect of "Indian Cattle Preservation Bill", which appears in volume 3, Part II of Lok Sabha Debates, at pages 4115 to 4156, some extracts of which are given below : Panditji says :—

> "I cannot accept that animals are more important than econmics and I think human beings are more

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important than cows. I do not agree and I am prepared to resign from Prime Ministership but I will not give in to this kind of.....I want to be perfectly clear about it that this kind of agitation in India is futile, silly, ridiculous and.....I want to emphasise this is the position of the Government and the policy of the Government is perfectly clear on this. My advice to some people who do not understand the economics or agriculture is not to take a step which will ruin our cattle wealth..."

Even perfectly knowing that in cities like Calcutta and Bombay good quality milch cattle are slaughtered daily in an increasing number, thereby destroying the foundation of good cattle production in the Country, no proper action or care is being taken to stop this kind of happening.

Before independence, not even a single Hindu State had any slaughter house and the word 'useless cattle' was unknown to the villages or cities of such States.

The quality of the Cattle in our country is deteriorating day by day and the reason for this is that good quality cows are brought to the cities in thousands to cater principally to the needs of Government officials, political leaders and rich people; and when such cows become dry, in the absence of proper maintenance arrangements for them in the cities, ultimately they reach the hands of the butchers. Government has to be blamed for such a state of affairs, which has not cared to ponder over the matter or bring the situation under control. Actually the Government talks of cattle wealth in theoretical terms only and not in practical terms. Had it really considered it a 'wealth', it would

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not have allowed it to be destroyed like this, which alone is responsible for such pitiable condition of the Cow today. Selfishness does not allow the rich to think of the welfare of the others—they can maintain cars in dozens, but cannot maintain a Cow ; they can manage to establish and maintain an industry involving crores of rupees, but they find difficult to manage the maintenance of the Cow. They think in terms of economics only that why spend so much on maintenance of a dry cow when a new milch cow can be purchased for the same or even lesser amount of money. Thanks to such novelty of the Economic Experts.

In towns, the milk vendors who rear the cow, as well as those well to do merchants who rear the cow for own consumption of milk, under the influence of the yardstick of economic experts, cannot realise that the good breed cows after getting dry at the end of first or second lactation period, if allowed to go to the slaughter house, what consequences it may bring. In the area of the good breeding centres of places like Haryana, where high milk-yielding cows used to be seen in every house, is now getting scarce. The more good breed cow are finished by premature slaughter, the more will be the pitiable condition of the cow.

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Banning of Cow Slaughter by law

In 'Young India' 7-7-1927 (Gandhiji on Cow Protection Pages 7-8) Mahatmaji writes :...

"In matter of religion I am against any State interference, and the cow question is, in India a mixed matter of religion and economy. **So far as economy is concerned, I have no doubt that it is the concern of every State, whether Hindu or Mussalman, to conserve the cattle supply**.....even Hindu State may not prohibit cow slaughter for purposes considered to be religious by any of its subjects, so long as such slaughter is conducted in private and without any intention of provoking or giving offence to Hindus."

In 'Young India' dated 15-9-1946 (page 7 of Gandhiji on Cow Protection) Mahatmaji writes :...

"Cow slaughter can never be stopped by law."

'Harijan' 10-8-1947...page 5 of Gandhiji on Cow Protection :

"...Hindu religion prohibits cow slaughter for to Hindus, not for the world.....India is the land not only of the Hindus but also of the Muslims, the Sikhs the Parsis, the Christians, the Jews and all who claim to be of India and are loyal to the Union.

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(Gandhiji referred in his post-prayer speech to the proposal of stopping cow slaughter by means of legislation in the Indian Union.)

'Harijan' 31-8-1947—pages 4-5 of Gandhiji on cow Protection :

"Gandhiji said that he was of opinion that if they tried to do so through law, it would be a great mistake. .....Hinduism would be wrongly served if compelling legislation was resorted to in such matters. Hinduism could only be saved by doing unadulterated justice to man to whatever religion he might belong."

The first quotation out of the above is of the period when British Rule had firm roots. Gandhiji did not like interference of alien Government in religious matters. But he considered the cow question as an economical one as well; which is a fact and he considered it as a duty of all Government, whether Hindu or Muslim to protect the cattle wealth on economic issue, whether this is done by law or otherwise, but protection is entirely essential.

Before about a year of getting Swarajya, the situation was changed, in which country was going to be divided. Mahatmaji was very much dissatisfied and unhappy with that situation. Perhaps to create confidence in the minds of muslims and to avoid partition of the country, he might have written that, "Cow slaughter can never be stopped by law", etc. etc.

The above referred last quotation is from a post prayer speech after getting Swarajya, when massacre and bloodshed was going on in large scale in both sides of the country. The situation was very tense. In this side, there was demand for immediate ban on cow slaughter in compliance of the earlier assurances from the

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National leaders. At that time some interested friends warned Gandhiji that if cow slaughter is banned by law in India, Pakistan will ban idol-worship by law in their part of the country. Under such circumstances, there is no wonder, if Gandhiji said so in his post prayer speech. This cannot be interpreted to mean that Gandhiji was against complete prohibition of cow-slaughter.

It is correct that other religions do no forbid cow slaughter, but at the same time no religion recommends violence or killing, but condemn it. If the other religions do not forbid cow-slaughter, they do not prescribe cow slaughter as essential. Up to the time of writing aforesaid words, perhaps Mahatmaji had himself not studied all the religions and that he was influenced by his Muslim friends to believe that their religion commands sacrifice of the cow. In this connection **Acharya Vinoba Bhave writes as follows :—**

(Quoted from 'Building from Below—Essays on India's Cattle Economy' published by Krishi Go Seva Samiti, New Delhi-1 pages 11 and 13)

"Cow slaughter should be banned by law. It is said that such a legislation is not possible in a secular state because India is a multi-religious state.

I have studied the Islamic scriptures and I can say with complete confidence that this sort of talk is an insult to Islam, I say on behalf of Islam and I am sure that no Muslim will oppose me on this issue that there is no ritual prescribed by the Holy Qoran which demands cow slaughter. The same can be said about Hindu scriptures which do not regard sacrifice an integral part of any ritual. Both Hindus and Muslims can never be

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really wise unless they give up sacrifice of animals in the name of religion. During Emperor Akbar's regime,cow slaughter was banned. Our Government should realise that such a law is not opposed to the concept of secularism and so **cow slaughter should be stopped by law.**

Let me again summarize while concluding that it is entirely wrong to argue that a secular state cannot legislate for stopping cow slaughter."

Acharya Shri Vinoba's views are also supported by the following version of Shri Z.H. Lari, a Muslim leader of U.P., who spoke on the floor of the Constituent Assembly while the draft about protection of cows was being discussed, as reported in the proceedings of the Constituent Assembly, on page 577, the relevant extracts of which are given below :—

"We feel—we know that our religion does not necessarily say that you must sacrifice cow; it permit it.

The question is, whether, considering the sentiments that you have, considering the regard which the majority have for certain classes of animals, do they or do they not permit the minority—not a right—but a privilege or a permission which it at present has ? I cannat put it higher. I won't class it an interference with my religion."

Had Islam commanded sacrifice of the cow, the Muslim kings would never had ordered ban on cow slaughter during their reign.

Even though meat-eaters, the Christian religion does not permit cow-slaughter, but instead condemns and forbids it, as will be clear from the following Commandments :

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For 'meat' destroy not the work of God (Romans 15/20)

It is good neither to eat flesh,
nor to drink wine,
nor anything whereby the brother stumbleth,
or is offended or is made weak. (Romans 15/21)

Sacrifice and offering Thou didst not desire;
Mine ears have You opened
burnt offering and sin offering
hast Thou not required. (Psalms 40/6)

I will take no bullock out of Thy house,
nor he goats out of Thy folds. (Psalms 50/9)

For every beast of the forest is Mine,
and the cattle upon a thousand hills.
(Psalms 50/10)

I know all the fowls of the mountains;
and the wild beasts of the field are mine.
(Psalms 50/11)

If I were hungry, I would not tell thee;
for the world is mine, and the fullness of there.
(Psalms 50/12)

Will I eat the flesh of bulls,
or drink the blood of goats ? (Psalms 50/13)

I will have mercy and not sacrifice (Mathews 9/13)

He that killeth an ox* is as if he slew a man;
He that sacrificeth a lamb,

as if he cut off a dog's neck. (Isaiah 66/3)

*According to Chambers' English Dictionary the word 'ox' represents both male and female of Cow.

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As far as Sikhs are concerned, the Naamdharis are famous for their enormous sacriffces for the sake of cow protection. Kuka movement has made history.

Parsi religion also does not consider necessary killing of the Cow.

When none of the other religions command cow slaughter, is it not the duty of the followers of such other religions to respect the religious feelings of the Hindus ? If they do not do so, then under Article 25 (2) of the Constitution, is Government of India not duty-bound to see that the religious sentiments of the Hindus are not allowed to be injured ? If this is not done, then are the Hindus expected to bear this quietly for all times to come ?

This settles the point that it will not be an interference in the religious affairs of other religions if cow slaughter is banned legally; whereas it would definitely be considered as an intentional act of injury by the Government to the religious sentiments of Hindus, if cow slaughter is continued to earn foreign exchange by export of beef and hides and skins of the slaughtered cattle, which will be a violation and misuse of Article 25 (2) of the constitution.

In Young India, 29-1-21 (Gandhiji on Cow Protection, page 1) Mahatmaji writes :

"My ambition is no less than to see the principle of cow protection established throughout the world.

In Young India, 11-11-26 (Gandhiji on Cow Protection, page 3) Mahatmaji writes :—

"We have to save the Cow at all costs"

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This leads us to the conclusion that Cow has to be protected; but it would not be possible to do so till the time the Indian Government acts on the advices of the so-called Economic Expert, to earn foreign exchange by export of beef, hides and skins of the slaughtered animals.

In case the Government does not intend to enact such a legislation, it would do well to at least act according to the policy laid-down by Mahatmaji, reading as under, which appears in Young India. 7-7-1927 (Gandhiji on Cow Protection, pages 9 & 10) :

(1) The State should in the open market buy out every cattle offered for sale by out-bidding every other buyer.

(2) The State should run dairies in all principal towns ensuring a cheap supply of milk.

(3) The State should run tanneries where the hides, bones,etc. of all dead cattle in its possession should be utilised, and should offer to buy again in the open market all private-owned dead cattle.

(4) The State should keep model cattle-farms and instruct the people in the art of breeding and keeping cattle.

(5) The State should make liberal provision for pasture land and import the best experts in the world for imparting a knowledge of the science of cattle to the people.

(6) There should be a separate department created for the purpose, and no profit should be made in

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the department, so that the people may receive the full benefit of every improvement that might be made in the different breeds of cattle and other matters pertaining to them.

Keeping in view the above Policy of Mahatmaji, the Government of India should immediatly ban exportof beef, hides and skins of theslaughtered animals and should take steps to stop import of good quality cattle from good breeding areas in the big cities like Calcutta, Bombay and Madras.

Orders should be issued to this effect and any violation thereof should be considered as a cognizable offence and the offenders should be prosecuted.

Since good breed cattle are being slaughtered in the guise of useless cattle taking advantage of the legal permission given to slaughter such useless animals, it is all the more important and very essential that cow-slaughter should be completely banned by legislation. For this please refer to para 111 on page 47 of the Report of the Committee for the Prevention of Cruelty to Animals, 1957, which reads as under :—

"Often there is a deliberate attempt on the part of the butchers to starve and maltreat cattle on the way to slaughter-houses so that they may look famished and exhausted by the time they reach slaughter-houses and may be passed for slaughter by the inspecting Officer."

In the case of Mohd. Qureshi, Supreme Court has also observed on similar lines. In paras 42-43 of their Order they have stated as under :

"Instances are not uncommon, however, that to get an animal passed for slaughter, the teeth or the

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rings round the horns of the animal are tempered in order that she may be passed by the veterinary inspector as fit for slaughter. Cow, which are rejected by the inspector are taken out of the limits of the cities and slaughtered in the rural areas. As slaughter is not confined to registered slaughtere-houses, the number of useful animals which are slaughtered cannot be given accurately. It is estimated in the report of the Expert Committee at page 2 that at least 50,000 high yielding cows and she-buffaloes from cities of Bombay, Calcutta and Madras alone are sent annually for premature slaughter and are lost to the country.

It has been found to be extremely difficult to enforce the regulations for inadequacy of staff and veterinary inspectors, little or no check on the veterinary inspectors who succumb to the pressure or inducements of the butchers and pass animals not really useless as and for aged and useless animals.

In 'Harijan' 19-2-1938 (page 2 of Gandhiji on Cow Protection) Mahatmaji, while referring to butcher's profession has written, "It is for us to make it economically unnecessary and so impossible to sell the cow to the butcher." Pitiable condition of the cow in India has been discussed earlier. Until the reasons responsible for this are not removed, it is difficult to make it economically unnecessary and impossible to sell the cow to the butcher. When an evil takes deep root in the society and cannot be cradicated in my manner, then it becomes necessary to enact a law to eradicate it. Had the question of Cows been a religious one alone, then according to the saying of Mahatmaji, any interferance by the State would not have been called for, but since it is a

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matter of great importance for the Nation from economic point of view, legislation for the purpose is very much necessary.

Abortion is considered a sin according to Hindu religion. Mahatmaji would never have accepted legalising abortion. Still, instead of propagating self restraint, this is being done because population growth is considered harmful for the economic growth of the Country. When such a sin is being legalised to make it a justful act, then considering the economic usefulness of the Cow, why not the sin of cow slaughter be legally considered a sin and a crime ? Even in Christian religion, slaughter of cow progeny is considered to be equal to human slaughter (See page 38 of this book).

Mahatmaji writes in Harijan, 15-2-1942 (Gandhiji on Cow Protection, page 2) that :

> "Often enough the owner starves the poor cattle, exploits them, ill-treats them, unmercifully extracts work of them."

Exactly before the above words, Mahatmaji has written the following :

> "Most of our villagers live with their animals often under the same roof. Both live together, both starve together."

These utterances of Mahatmaji clearly prove that the blame—that often enough the owner starves the poor cattle, exploits them, ill-treats them, unmercifully extracts work out of them—does not apply to the village folk, but applies to the Owners living in the cities, who use their bullock for their carts. Those living in the cities are business-minded people and not

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rearer of cows. They would keep the bullocks for carrying load; or would keep the cows for selling their milk or utilising their milk for their own purposes, i. e. mainly for trading.

City life is influenced by the views of Economic Experts. Every thing is measured with the yard stick of money. The factory owner and the shop-keeper want to get maximum work out of their employees (this is not so now-a-days due to coming up of political unions) The same principle is being followed by the owners of the cattle. But the cattle have no Union to defend their cause, and being dumb, they have to bear the burnt silently. Why should the milk-seller allow the calf to take such costly milk of its mother when the calf-leather merchant is willing to pay attractive price for the calf. Why the consumers of milk should allow the calf to have its mother's milk when the calf is not able to give adequate return. The owners of the cows and bulls in towns and cities, who keep the cattle for their commercial exploitation, will not cease to indulge in such practices until and unless thinking every thing in terms of money and from economic point of view ceases. Thanks to the Economic values and to the Economists.

Such allegation is neither against the poor villagers who constitute the major part of the country's population, not is it true against them. The majority of the modern English educated people would not weep even at the death of his parents, but if a cattle of the farmer is in pain or dies, his eyes immediately start shedding tears.

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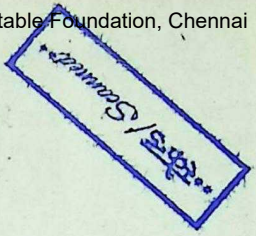

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SARVADALIYA GORAKSHA MAHABHIYAN SAMITI
29/11, SHAKTI NAGAR, DELHI-7

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